

SCRIPTURE MARKS

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SALVATION,

Dtawn up to help CHRISTIANS
to know the TRUE STATE of their Souls.

BY RISON DARRCOTT.

*Examine yourselves whether ye be in the Faith; prove
your own selves. COR. xiii. 5.*

CHRIST in you the Hope of Glory. COL. i. 27.

*What a Pleasure will it be to review Evidences, and
say, Lo, here are the Mediums by which I make out
my Title to the eternal Inheritance: Such and such
Characters give me the Confidence to number myself
among GOD's Righteous Ones!*

Howe.

The SEVENTH EDITION.

L O N D O N:

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T H E

DEDICATION.

*To my Dear Friends in Wellington,
and the adjacent Villages, who have
put yourselves under my ministerial
Care.*

My dearly Beloved in the LORD,

TH E S E Scripture Marks of
Salvation are drawn up for
your Use, whose I am by every
endearing Band, and to serve whom
in your Souls is the great Busi-
ness and the great Pleasure of my
Life. They are designed to help
you in the clearing up a Point,
which of all others is the most im-
portant, *namely, Whether you are in*
CHRIST, and *consequently in a State*
of Salvation. Without some Degree

of satisfaction in this Point, and having a good *Hope* through Grace, you must live in sad Perplexity, and die in greater.

As *these Marks*, in the hearing of them were by your own Account blessed to *many* of you, in scattering your Fears, brightening your Hopes, raising your Joy, exciting your Praises, and quickening your Souls Heaven-ward, I could not refuse you this *small Labour* of drawing them up for you, while I hope and pray that in the Hands of the *Blessed SPIRIT* they may be made of farther Service to you. Were it a thousand Times greater, a thousand Times better, you are heartily welcome to it, as indeed you are to all my Cares and Studies, and Labours, and Prayers. Nor do I think, nor shall I ever think, any
 Thing

Thing too much to do for you, while the Prosperity of my poor Attempts in the Service of your Souls is all my Desire and all my Joy. If any other Christians should think fit to peruse *these Marks*, and find any Comfort and Benefit from them, it will be an additional Pleasure to me, and call for my abounding Thankfulness. Indeed, feeble as this *Essay* is, if it please G O D (whose Way and Pleasure is to work Wonders by *Impotence itself*) to give his Blessing, it shall be of *signal* Service. Such as it is, I make a humble Sacrifice of it to the Honour of the dear, most gracious, most precious I M M A N U E L, and lay it down at His Feet, having no higher Ambition in this World than to serve Him, and no greater Happiness than to be for ever with him.

Let me desire you, in Return for this little Labour, that you would make a *Business* of the *Duty* of *Examination*, which I have so often from the Pulpit pressed upon you, and recommended to you, and, to give you some Assistance *herein*, have now drawn up these *Questions* for you. O my dear Friends, let me beg you to be much in your Closets, much on your Knees! Look into your Bible, then into your Hearts, and then to G O D, saying, *Search me, O G O D, and know my Heart; try me, and know my Thoughts; and see if there be any wicked Way in me, and lead me into the Way everlasting.* Never can Time be put to higher Improvement, never Thoughts spent upon more important Business, than this. Thus would I wish you, thus would I charge myself

myself to be frequently employed. And *Blessed* is *that* *Servant*, *whom* *his* LORD, *when* *he* *cometh*, *shall* *find* *so* *doing*.

I have only farther to add, that *this* *Way* of *humble* *Believing* in the LORD JESUS CHRIST, which I have traced in its Actings, and in its Effects, in the following *Questions*, is, as far as I can learn from the Word of GOD, the *true*, and indeed *only* *Way*, in which we can be saved. And I leave it upon Record, that 'tis in *this* *Way* of *Faith* I am seeking my own Salvation, and through Grace have a chearful Hope of obtaining it. I bless GOD, I have *thus* preached, and I would not have preached *otherwise* for all the World; and I call upon you to adore with me the Grace of GOD, which has been given to *many*, *very* *many* of

of you, *thus* also to believe, to the Saving of your Souls, In you do I with unutterable Pleasure behold these Marks of Salvation; and do you yourselves take the Comfort of them, while you give GOD all the Glory. And may these Marks appear brighter in you every Day, while, under the Influences of the Blessed SPIRIT, you go on from one Degree of Faith, and Love, and Zeal, and Holiness to another, till you appear perfect before GOD in Zion. Such as you are my greatest Joy now, and shall be my Crown of Rejoicing in the Day of the LORD, that I have not run in vain, neither laboured in vain.

O that I could thus joy over all of you! As GOD is my Record, how greatly I long after you All in the Bowels of JESUS CHRIST, how
I travel,

I travel, as it were, in Birth again, and am in the greatest Pangs about you, till CHRIST be formed in every one of you. Ah, how can I bear the Thought, that any one of you should perish under my Ministry ! What would I not be willing to do, what would I not be willing to suffer, to prevent it ? If there be therefore any Consolation in CHRIST, if any Comfort of Love, if any Fellowship of the SPIRIT, if any Bowels and Mercies, give me Joy in your Salvation.

To conclude : I give you a thousand Thanks, my dear Friends, for all the many Tokens of your Love, which I have received during the Course of more than fourteen Years Ministry among you ; a Period of my Life, which I shall ever esteem the best and most delightful. Especially, I thank you for your many
Prayers ;

Prayers; (and surely, never had a Minister more Prayers put up for him) Prayers to which I owe infinitely more than Silver or Gold, had you been in a Capacity of giving it in the greatest Abundance, could ever have done for me. For to those Prayers I owe it, that I have been once and again recovered from the Borders of the Grave; that a feeble Life has been continued so many Years, beyond all my Expectation; and that my Ministrations, plain and artless as they have been, have met with such Encouragement and Success with you, which I can never think of, without admiring and adoring the Sovereignty and Freeness, the Riches and Efficacy of *Divine Grace*.

Go on, *I beseech you*, my dear Brethren, for the LORD JESUS CHRIST's Sake, and for the Love of
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the SPIRIT, to strive together with me in your Prayers to G O D for me, both in your social Meetings, in your Families, and in your Closets. And be assured you never are, never can be forgotten by me. My Care, my Love, my Prayers follow you; and I verily believe you will continue to dwell upon my Heart to the last, and that some of the last Petitions I offer up in this World will be for you. The L O R D bless you, and keep you, and make his Face to shine upon you, and be gracious to you! The L O R D lift up his Countenance upon you, and give you Peace! Thus sincerely wishes, thus ardently prays,

24 OC 62

Your affectionate Minister,
and faithful willing Servant,
for C H R I S T's sake,

Risdon Darracott.

Wellington,
April 2, 1756.

T H E

P R E F A C E.

A Consideration of the pious Author, the excellent Matter, and the important Design of the following Essay, is enough to recommend it to all who love our LORD JESUS CHRIST, and are desirous of flourishing in the Christian Life. Yet, as it is the particular Request of my dear and much esteemed Friend, that my Name (worthless as it is) should appear in it, I cheerfully take the Opportunity of shewing him this public Respect, and of declaring to the World my Wishes, that this little Piece may be in every Family, and in every Closet, as it relates to Things of so interesting a Nature.

Self-examination is a Duty so important, and so useful, that corrupt Nature cannot bear it, and therefore you find it so frequently neglected, or
attended

attended to in so trifling a Manner. Many had rather seek after any Knowledge than that of their own Hearts. They will read many Volumes to amuse their minds, or furnish themselves with Abilities for Controversy, but absolutely stop here, and never ask their Souls this close and weighty Question, Have I believed on the LORD JESUS CHRIST?---I hope this is not the Case with the Generality of those who sit under the Ministrations of the worthy Author of this Essay. You, my Friends, have been greatly favoured of the Lord, in enjoying such a Soul-searching Ministry. GOD grant that you may be enabled to make a suitable Improvement of such great Advantages, Let this fresh Testimony of his Affection and Concern for your Souls be highly esteemed. Let this be your Pocket Companion, and often retire, and ask your Souls some of these most interesting Questions. Nay, teach your Children to do so too in their earliest Days. And may you, and all into whose Hands

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this

this small Piece may come, be put upon the Duty of Self-examination more frequently, become familiar with it, and be able to give a satisfactory Answer to the Questions they are here furnished with, to the Glory of GOD, and their own unspeakable Comfort.

The Reader will find perhaps in some of these Marks a Coincidence of Ideas, an Affinity of Thought; but this could not well be avoided in Marks so intimately connected as these are with one another.-----May the GOD of all Grace smile upon this attempt, and crown it with abundant Success, that the pious Author may have many to be his Joy and crown of Rejoicing another Day.

24 OC 62

London,
April 14, 1756.

• Samuel Hayward.

SCRIPTURE MARKS

O F

SALVATION.

The first Scripture Mark of Salvation.

JOHN iii. 16.

FOR GOD so loved the World, that
he gave his only-begotten Son, that
whosoever believeth in him should not perish,
but have everlasting Life.

Q. I. Do I believe in the LORD
JESUS CHRIST?

§ 1. Have I been convinced of my lost
and undone State?—Have I seen what a

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miserable

miserable Condition I have brought myself into by *Sin*?—Have I seen myself *lost and undone, for ever undone*, unless the LORD should take Pity upon me, and help me out of this Condition?—Have I been deeply and seriously concerned *what I shall do to be saved*?—Doth every other Concern, however *once* it might have seemed important, *now* appear trifling, when compared with this of my eternal Salvation?—Do I now look upon the Care of my Soul as the *one Thing needful*; and whatever I neglect, can I no longer neglect *this*, but are my chief Thoughts and Cares and Labours employed here?—Hath this Concern about my Salvation brought me to *Prayer*, and has it made me earnest and importunate with GOD in Prayer?—Am I from Day to Day lying before the divine foot-stool, and *offering up Prayers and Supplications with strong Crying and Tears unto GOD* for
 the

the Salvation of my Soul, begging, humbly yet fervently begging, that whatever he denies me, the *Life* of my precious Soul *may be given unto me for a Prey*? Have I hereby been excited to *work out my Salvation with Fear and Trembling*, while I look to GOD to work in me and with me by his efficacious Grace?—Has it made me diligent and serious in my Attendance on all the Means of Grace, watchful and circumspect in my Life and Conversation?—Has it made me willing to be, willing to do, any Thing that GOD requires of me, and do I think nothing too much, so I might be saved?—Has it particularly made me careful to be found in the Practice of every known Duty, and to avoid every known sin?—Have I been brought to see the utter Impossibility of my being saved by any Works or Righteousness of my own?—Has this been the genuine Conviction and Lan-

guage of my Heart, *If thou shouldst mark Iniquities, O LORD, who shall stand? Enter not into Judgment with thy Servant, for in thy Sight shall no Flesh living be justified by the Deeds of the Law; for all have sinned, and come short of the Glory of GOD?—Helpless and Hopeless for ever in myself, is all my Hope in the Free Grace of GOD, and the Discoveries of his Mercy in the LORD JESUS CHRIST?*

§ 2. *Has the News of Salvation by JESUS CHRIST been welcomed by me with the greatest Joy and Thankfulness?—Do I esteem it as the best Tidings that ever reached my Ears, and the choicest Mercy that could ever be imparted unto my Soul?—Is the Report which the Gospel gives of JESUS CHRIST, His Godhead, His Manhood. His Fulness, His Freeness, His Willingness, and His Ability to save Sinners to the uttermost, received by me with*

with the fullest Confidence, the highest Joy, and the warmest Gratitude?—Are *such Truths* delightful as Music to my Ears, better than a Cordial to my Heart, and more valued by me than all the Treasures of the richest Mines?—Do I see, admire, and adore the Wonders of Divine Wisdom and Love, which shine forth with united Splendor in this Way of Salvation by a *Crucified JESUS*?—So far from taking Offence at the *Cross of CHRIST*, do I derive my sweetest Comforts from it, and make my greatest Boast and Triumph in it?—Do I see a divine Glory in the Way of Salvation by *Faith*, and do I joyfully and thankfully submit to be saved in *this Way*?—Am I made heartily willing to be saved on the soul-humbling, self-denying Terms of the Gospel?—Willing to renounce my own Wisdom, my own Righteousness, and my own Strength?—And, willing that

that the *Grace* of *GOD*, and the *Righteousness* of *CHRIST*, should be alone exalted in my Salvation?—Do I entirely approve of, and am I sincerely pleased with this Method of Salvation in the Gospel, by which *GOD* *hides Pride from Man*, and suffers *no Flesh to glory in his Presence*, that *he that glorieth may glory only in the Lord*?

§ 3. *As guilty and condemned, helpless and hopeless in myself, have I come to CHRIST at his free Invitation, and do I thankfully receive and humbly rest upon him alone for Salvation?*—Have I come to him, owning that *I have destroyed myself*, and in him alone is my *Help* found?—Have I come to him, crying out, in the Sense of my Danger, *LORD, save me or I perish*; extend thy *Righteousness* and thy *Grace* to justify and sanctify my Soul, or I am undone for ever?—Have I come humbly, joyfully, and thankfully accepting him,

as

as the LORD *my Righteousness*? Renouncing all Self-dependence, do I place all my Hope of Pardon and Acceptance with GOD, and my Expectation of eternal Life, in his *Adorable Merits*?—Is this all my Plea, my Joy, and my Boast?—Have I come to him as weary and heavy laden with my Sins?—Have my Sins been a Burden to me, too heavy to be borne, and do I groan to be delivered from them, to be delivered from the *Power* as well as Guilt of them? And, have I come to CHRIST not only as my *Righteousness*, to justify and pardon me, but as my *Sanctification*, to purify and cleanse me?—And, do I see it to be as great a Blessing, and do I desire and pray for it as earnestly, *to be washed and sanctified by his Spirit*, as to be *justified in his Name*?—With him have I left my poor trembling Soul, resolving to lie at his Feet, and, *if I perish, to perish there*, humbly imploring,

ploring, and trusting in his *Mercy*, while it is my sincere desire and daily Care to do his Will, and approve myself to him in every thing?

§ 4. *Is the LORD JESUS CHRIST precious to me?*—Whereas he was *once without all Form or Comeliness, and I saw no Beauty in him, that I should desire him; is he now to me the chiefest of ten thousand, and altogether lovely?*—Do I behold an infinite Amiability and Glory in his *Person*, a transcendent Excellence in his *Rigeteousness*, an inexhausted Fulness in his *Grace*, and a Heaven of Happiness in his *Love*?—Do I esteem him above every Name, love him above every Creature and Thing, and value an Interest in him before ten thousand Worlds?—Is the Language of my Soul, *Now none but CHRIST, none but CHRIST; whom have I in Heaven but Thee, and there is none upon Earth that I desire besides*

sides Thee ?—Is all the World, all that is admired in it, esteemed by me as *Dung*, and beheld with the greatest Contempt, when compared with a *Glorious CHRIST*, the ravishing Sweetness of his *Love*, and the *unsearchable riches* of his *Grace*?—Do I wish nothing so ardently, seek nothing so diligently, and rejoice in nothing so greatly, as to *win CHRIST*, and *be found in him*?—Be *this my Portion*, and can I say, I want, I wish, I ask no more?

§ 5. *Has my Faith a purifying Influence upon my Heart*?—Does the View of *CHRIST* dying for my Sins make me die *unto* them?—And can I no longer indulge, no longer look with Indifference on those Sins which made my *SAVIOUR* die, which cost him a bloody Agony, a bitter Passion, a shameful, painful and cursed Death?—But has my Faith in *CHRIST*, as *wounded for my Transgressions, and bruised for*

for my Iniquities, made me bitterly lament them, sincerely hate them, and vow to be the Death of them, of every one of them?—Though there may be still much Sin in me, is there none *allowed*?—Is there none, no not *one*, no not *that Sin which does most easily beset me*, which I desire to be spared, and excused in?—Do I rather look upon all Sin as the Enemy of CHRIST, and my own Soul, and, as such, do I *bate it with a perfect Hatred*?—Am I praying fervently for divine Grace to subdue it, and, in the Strength of that Grace, do I maintain a constant and vigorous *War* with it, determined never to give it any Rest in my Heart, never to cease my Conflict with it, till I have gained the complete and everlasting Victory?

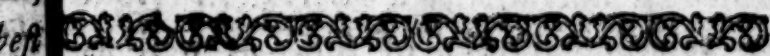
§ 6. *Is my Faith productive of unfeigned Love, and a willing Obedience?*—Does it kindle up in my Heart ardent
Love

Love and Gratitude to the GOD and FATHER of our dear LORD JESUS CHRIST, for this unspeakable Gift of his Love to, this invaluable Provision he hath made for the Salvation of poor Sinners in his dear Son?—Does it constrain, sweetly and powerfully constrain me to love and live to this Adorable REDEEMER, who hath loved me, and given himself for me?—Does the believing Sense of His immensely great, His wonderfully free Love, in dying for me, with all the rich, precious and everlasting Fruits of it, win my whole Heart; and, do I feel myself irresistibly drawn by these Cords of Love, and bound for ever to Him, and to His Service, by these endearing Bands?—Do I no longer look upon myself as my own, but as *His*, and do I rejoice in being so, and am I the chearful thankful Servant of *Him*, who hath purchased me with his own Blood?

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Blood ?—Do I most willingly, sincerely, and unreservedly devote and dedicate all I am and have to *His* Service and Disposal ?—Do I own no other *Lord*, as having no other *Saviour*, and is *His* Service sweet, and Obedience to *Him* most delightful ?—As he has particularly charged me, so am I careful, ready, and willing to maintain good *Works*, not that I may be justified by them, (which I can never expect, as the *best* are so polluted, so defective) but that I may glorify my *Father* which is in Heaven, testify my Gratitude to my *Dear REDEEMER*, evidence to the World my Faith in *Him*, adorn his *Gospel*, be useful to others, and exercise the kindest and sweetest Affections of my own Soul in *doing good* ? Is this the Case with thee, O my Soul ? Can I, as in the Presence of God, answer with any Degree of Satisfaction these weighty and important Questions ? Am I not

not conscious to myself of any Insincerity, Partiality, or Reserve? I may then comfortably conclude that I have that Faith which is the *special Gift of GOD*; and oh! let me ever adore and admire the infinite Riches of his distinguishing Grace that he has thus *brought me out of Darknes into his marvellous Light*, and made me an Heir of complete and everlasting Salvation.



The second Scripture Mark of Salvation.

JOHN i. 12.

BUT, as many as received Him, to them gave He Power to become the Sons of God.

Q. II. Do I receive the LORD JESUS CHRIST, as he is represented in the Gospel?

§ 1. Do I receive Him in all His Offices of Prophet, Priest, and King?—

C 2

Do

Do I see that I absolutely need *Him* as a *Prophet* to instruct and teach me ; as a *Priest* to atone for my Sins, and intercede with G O D for me ; as a *King* to rule in me and over me, to subdue all my Corruptions in me, and all my Enemies for me?—Am I as heartily willing, and do I as readily submit to be taught and governed, as to be saved by *Him*?—Is it a *complete* Salvation, a Salvation from the reigning Power of Sin, as well as from its condemning Guilt, I take *Him* for, and hope and desire to enjoy by *Him*?—As a *whole* CHRIST, and considered in *All His* various Characters, do I esteem *Him*, rejoice in *Him*, and bless G O D for *Him*?—Do I desire *Him*, and do I take *Him* to redeem me from all Iniquity, as well as to deliver me from the Wrath to come ; to sanctify me by His Spirit, as well as to justify me by His Righteousness ; to renew in me the divine Image, as well

well as to *restore* me to the divine Fa-
 vour?—Do I wish as earnestly to be
 conformed to *His holy Example*, as to
 be interested in *His invaluable Merits*?
 Do I most heartily desire *Him*, thank-
 fully embrace *Him*, entirely depend
 upon *Him*, as G O D exhibits *Him*, as
 the Necessity of my Soul, which is
 ignorant and guilty, polluted and in-
 flaved, requires *Him* for *Wisdom and*
Righteousness, for Sanctification and Re-
demption.

§ 2. *Do I receive him as my only Sa-*
viour?—Do I see an *All-Sufficiency* in
His Righteousness, as wrought out in
His active and passive Obedience, to
 answer all the Demands of the holy
 Law of G O D, and satisfy divine Jus-
 tice to the full?—On this, and this alone,
 as having no other, and wanting no
 other Righteousness, do I firmly rely,
 for my Pardon and Acceptance with
 G O D, and is it my *only Plea* for eternal
 Life?—Have I *no Confidence in the Flesh,*

no Hope in what I have been or done, sensible there has been so much amiss in my best Tempers and my best Services, that, instead of recommending me to the Favour of G O D, I needed his Pardon through C H R I S T for the same?—Do I see I have nothing to glory in, and do I desire to glory in nothing, *save the Cross of our L O R D J E S U S C H R I S T*?—And am I sincerely pleased with, and do I joyfully acquiesce in the divine Appointment, that C H R I S T, having *Done All, Suffered All, Paid All*, should have *All* the Honour, and *All* the Praise?—Do I desire to be for ever on Mount *Sion*, in *His* Train, as purchased, justified, sanctified, glorified by *Him*, and to stand there as an everlasting Monument of *His* Love, Power, and Grace?—And do I now with Pleasure think of bearing my grateful Part with all the Myriads of *His Redeemed Ones* in that sweetest Song

of Gratitude, and Love, and everlasting Thankfulness, * *Worthy is the L A M B that was Slain, and has redeemed us to G O D by his Blood, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing?*

§ 3. *Do I receive Him, and do I esteem Him as an invaluable Treasure, as the Pearl of great Price, as All in All?---Do I see the Possession of all the World without C H R I S T would leave me miserable, and that an Interest in Him, in the Want of all Things, would make me perfectly and eternally happy?---Does this make me desire Him ardently, as the greatest Blessing, to receive Him thankfully, as the richest Gift, and to be ready, joyfully ready to forego any Thing, every Thing, for an Interest in Him alone?---Yea doubtless do I count all Things but Loss for the Excellency of the saving Knowledge of C H R I S T J E S U S my LORD?---And can I chearfully suffer*
the

the Loss of all Things, and count them but Dung, that I may win that inestimable Prize and Treasure, CHRIST JESUS; accounting myself an infinite Gainer in the glorious Exchange, if in the Loss of all Things I possess Him, in whom alone I shall be safe, and rich, and happy for ever?---While others are rejoicing in the Abundance of this World, is this my Joy, this my humble Boast, that CHRIST is mine, His Righteousness mine, His Grace mine, His Love mine, His GOD and FATHER mine?---Or, at least, can I say, I had rather be in the Condition of the Meanest that have an Interest in CHRIST, than be the greatest Monarch in the World; rather have CHRIST in the Arms of my Faith, than have the Treasures of Princes in my Possession?---Is this the Language of my Heart, "Be the World theirs, who have no other Portion; they shall, unenvied by me, possess all the Honours,

“ nours, and Riches, and Pleasures of
 “ it, let *me* but have the Honour of be-
 “ ing *Owned* by CHRIST, let me but
 “ have the Riches of *Righteousness*, and the
 “ Happiness of *His Love* ?”

§ 4. *Do I receive Him as he is freely represented, without Money, and without Price* ?---Am I sensible I have nothing to bring as an Equivalent for, or that can render me in the least worthy of *Him* and *His* precious Benefits ?---Do I come to *Him* ; as *wretched, and miserable, and poor, and blind, and naked*, having nothing to present *Him* with, but Sin and Guilt and Misery, and is my Hope alone in *His* free and boundless Compassion ?---Is *His* Grace, as absolutely and altogether free, extending to *All*, ^{to} Unworthiness, Unfitness, or Demerit whatever being any Bar, my greatest Encouragement, my highest Joy, and my sweetest Praise ?---Do I receive *Him* with the humble Temper of the Centurion, L O R D, *I am not*
worthy

worthy thou shouldest come under the Roof of my Heart, not worthy of the least Crumb of Mercy from thy Hands?—Do I receive Him with the grateful Acknowledgment of the Apostle; Thanks be unto GOD for his unspeakable Gift?—Is this my daily Language here, and will this be my sweetest Song to all Eternity, Grace, Grace?

§ 5. *Do I receive Him and His Yoke together?—Have I no Objection to His Service, no Exception to any of His Commandments?—Do I rather esteem His Yoke to be easy, and His Service to be my supreme Delight?—Can I never be enough thankful that I have changed the hard and galling Yoke of Satan, for the easy gentle Yoke of CHRIST: the Slavery of Sin, for the Liberty, Peace, and Pleasure of Religion?—Do I as readily admit CHRIST with His Sceptre to govern me, as well as with His Blessings to bestow upon me?—Do I receive him as my LORD, as well*
as

as my *Righteousness*, and welcome *Him* with unutterable Joy to the Throne in my Heart?—Do I desire *Him* to ascend it, and reign there for ever, wishing for no greater Happiness than to be *His* devoted faithful Subject, even unto Death, beyond it, and to all Eternity?—Like the Servant under the Law, can I freely say of CHRIST, I love *Him*, I love *His* Service, and will not go out free, esteeming *His* Service alone my noblest, sweetest Freedom?—Am I longing to join the Angels round the Throne in executing with their Zeal and Ardour, their Life and Vigour, *His* heavenly Commands, and will it be a Heaven to me to do *His* Will, and serve *Him*, as they do?

§ 6. Do I receive *Him* with *His* Cross and Sufferings, and can I welcome the World's bitterest Hatred and severest Injuries in *His* Cause and for *His* Sake?—

Am I willing to go forth unto *Him* without the Camp, bearing *His* Reproach?—

Yea

Yea do I esteem *the Reproach of CHRIST* greater *Riches than the Treasures of this World*, and all that I can suffer for Him infinitely overbalanced with what I enjoy in *Him*?---Have I counted the Cost, and do I, upon the calmest and most serious View of Things, count the Loss of Name, of Friends, of Riches, of Honour, of Pleasure, yea of Life itself, nothing when compared with *His Love and Enjoyment*?---Had I rather die for *Him*, and to go and enjoy *Him*, than to live without *Him*. and reign to the uttermost Ends of the Earth?---Do I think nothing too dear to part with, nothing too hard to submit to, nothing too painful to endure in my Adherence to *Him* and *His Ways*, who left Heaven, laid aside *His Divine Glory*, and humbled *Himself* unto Death, even the Death of the Cross, in Love to *me* and for *my Salvation*?---Does *this Love of His* sweeten and even endear to me every Suffering for *Him*, while

while it makes me triumphant and *more than Conqueror over them all*? Are *these* some of the Marks, *these* the Characters of the Christian?—Sure, O my Soul, I can say, I would then be like him. My Heart surely speaks something of this Language. Is it not so? Am I deceiving myself? L O R D, search me, and try me, and suffer me not to draw a false Conclusion, or be partial in a Matter of everlasting Moment. I must be just to myself; and L O R D, I would be humbly bold to say, I will take the Comfort, when my *Conscience*, and thy S P I R I T too, give me Reason to hope that thou art mine.

The third Scripture Mark of Salvation.

EPHES. VI. 24.

GRACE be with all them that love
our LORD JESUS CHRIST
in sincerity,

Q. III. Do I love the LORD JESUS
CHRIST in sincerity?

D

§ I. Do

§ 1. *Do I love Him in his whole Person, as God-Man? Do I behold Him, as One in whose blessed Person all uncreated and created Excellencies meet, as One in whom dwelleth all the Fulness of the Godhead bodily?—As such, is He the Object of my supreme Adoration, my unbounded Confidence, my choicest Affections, my chiefest Delight, my All in All?—Do I love Him in His whole Character?—Is an entire and undivided CHRIST amiable and acceptable to me, and do I see Him as altogether necessary, and so altogether precious?—Do I love, esteem, and prize Him as my Teacher and Lawgiver, as well as the Atonement for my Sins, and my Advocate with the Father?—Do I love Him in the Purity and Strictness of His Precepts, as well as in the Freeness and Preciousness of His Promises? Do I see a Glory in the Holiness of His Life, as well as in the Meritoriousness of His Death, and do I desire, and do I love to follow*

Per Him as my *Perfect Pattern*, as well as
 , as trust Him as my *Great Propitiation*?

ated § 2. Do I love every Thing that has
 One Relation to Him? Do I love His Word?
 Is it more desired by me than Gold, yea
 than much fine Gold, sweeter also than
 my Honey and the Honey-Comb?—Do I love
 it to read it?—Do I with Pleasure em-
 brace all Opportunities to hear it?—Do
 I lay it up in my Heart, and make it
 the delightful Subject of my Medi-
 tation?—Do I make it the only Rule
 of my Life, and is it my principal Aim
 and my chief Delight to walk agreeably
 to it?—Do I love His Day, and call the
 Sabbath a Delight?—Is one of the Days
 of the Son of Man esteemed by me
 as one of the Days of Heaven?—Do
 I welcome its return as the best
 Day in the Week, and the religious
 Exercises of it as the best Employ-
 ment I love to be engaged in?—Do
 I love All His Ordinances, as Means of
 Communion with Him?—Are no Seg-

sons so delightful as those in which I am favoured with *His* Enjoyment?—Do I *fit* at such times *under his Shadow with Delight, and is His Fruit sweet to my Taste*?—Do I love all *His Ministers* of every Denomination, and esteem all to be such, who *love and preach JESUS CHRIST*?—Do I love to hear them preach concerning *CHRIST*, and are no Doctrines so sweet as those that treat of *Him* and *His* glorious Undertaking for poor Sinners; of our Way of Recovery to the Favour and Likeness of *GOD* by *His* dying for us, and by *His Spirit* working in us Repentance, Faith and evangelical Obedience?—Do I constantly and fervently *pray* for *His Ministers*, and for their Success?—And do I readily and heartily give them all the Encouragement in their Work, which I am capable of?—Do I love *All his People*, All who have *His Spirit* in them, and who walk according to *His Gospel*, under all their various and differing

differing Forms?—Do I feel my Heart
 knit to them in the Bonds of the *Spirit*,
 as Members of the same *Body*, and be-
 longing to the same *L O R D* and
Head?—Are such in my Eyes, how-
 ever poor, however despised any of
 them may be, the *Excellent of the*
Earth in whom is all my Delight?—
 Are such my most chosen and deilght-
 ful Companions, my most dear and
 intimate Friends?—And are no Hours
 spent so agreeably by me, as those I
 spend with them in pious Conversation
 and religious Exercises?—Do I love
 them not in *Word* only, but in Deed
 and in Truth, ready to help the poorest
 and meanest of them according to my
 Ability, and counting it my Honour
 and Happiness to do so?—Do I love
His Interest, and is it infinitely dearer
 to me than any particular Interest of
 my own?—Do I lament its low and
 languishing State in the World?—Am
 I praying for its glorious Revival?—

And is it the Rejoicing of my Heart to see or hear of its Prosperity in any Place and under any Denomination of Christians?—If CHRIST is preached, and the Interest of real Religion is promoted, wherever it is, and whoever be the Instruments, therein do I rejoice, and can I not but rejoice?—Do I cheerfully contribute all that lies in my Power to promote the Interest of CHRIST in the World, and esteem it the principal End and greatest Pleasure of my Life to do any Thing to advance it?

§ 3. *Do I love Him above every Creature and Thing, and is he dearer to me than Father or Mother, Son or Daughter, House or Land, yea than the whole World?—Do I see infinite more Loveliness and Excellence in CHRIST, than in all Creatures put together, and more Happiness in His Love alone, than all the Love and all the Enjoyments of the whole World can yield?—Do I*
desire,

desire, more ardently desire an Interest
 in *Him*, than in any of the Blessings of
 Life?——While others are saying,
Who will shew us any good, are my
 daily, my ardent Cries to G O D, Give
 me C H R I S T, or I die; deny me any
 Thing, every Thing else, only grant
 me C H R I S T, and *I am satisfied*?—Do
 I see C H R I S T *alone* suited to all my
 Wants, sufficient to answer all my De-
 sires, and therefore in *Him only* can my
 Soul center and rest?——Had I rather
 part with *All* than part with *Him*; rather
 part with Life itself, than part with *His*
 Love; rather endure the greatest Suf-
 ferings, and meet Death in its most
 terrible Forms, than to incur *His* Dis-
 pleasure, lose *His* Favour, and all my
 pleasing Hopes of an everlasting En-
 joyment of *Him*?—Will neither Health
 nor Friends, Peace nor Plenty, satisfy
 me, if I am in the Dark with regard
 to my Interest in *Him*?——If he hides
Himself,

Himself, and stands afar off, though I am in the midst of every other Comfort, do I mourn and sigh after *Him whom my Soul loveth*, nor can I rest till I find *Him*, and am favoured with some Token of *His* gracious Presence, some Discovery of *His* Love?—Is *one* Smile of J E S U S, *one* Discovery of *His* Love to my Soul, infinitely more to me than all the Honours and Smiles of the World, and does it create a Joy in my Heart, which a smiling World cannot give, nor a frowning World take away?

§ 4. *Do I love to obey Him in every Thing?*—Is there not one of *His* Commandments, which I count grievous?—Is there not any Part of my Duty that I owe *Him*, which I desire to be excused from?—*Do I esteem all His Precepts in all Things to be right*, all reasonable in themselves, all conducive to my truest Happiness?—*Do I perform what He requires of me, not by Constraint,*

strait, but willingly and of a ready Mind, from a Principle of Love to Him, and a Conviction of the Goodness of all His Commands?---Is it my Meat to do His Will?---And do I only long to do it better, to do it perfectly, as it is done by the Angels in Heaven?---Is it my sincere Desire, my daily Prayer, that every Thought and every Temper, every Word and every Action, may be brought into an entire Subjection unto CHRIST?---Is it in some good Measure so, and wherein it is not, do I lament it, as my Infelicity, and groan under it as my Burden?

§ 5. *Do I give up my whole Self, all I am, and all I have, to His Service?---Sensible I am ransomed by His Death, and saved by His Merits, that all I enjoy, and all I hope for is the Purchase of His Blood, and the free Gift of His Grace, do I dedicate All to Him, and His Glory; my Soul with all its Powers, my Body with all its Members, my Time,*

Time, my worldly Possessions, and all the Influence and Authority I have over others?—Can I say from my Heart, *For me to live is CHRIST*?—Do I know no higher End in Life, than to live to *His* Glory, and do I feel no Pleasure equal to promoting it?—Is it the greatest Pleasure I have in the Possession of any Talent, to use and employ it for CHRIST? And had I much rather spend and lay out for *Him*, in relieving *His* People's Wants, or in supporting and furthering *His* Gospel, than to lay up for myself?—Do I think I can never do too much, never do enough, in promoting the Cause, and serving the Interest of *such a Friend*?—Is Life itself, with all its various Blessings, desirable in no other View, than affording an Opportunity of glorifying CHRIST?—Am I often thinking, often with Pleasure devising, how I may bring Glory to my SAVIOUR, and advance the Honour

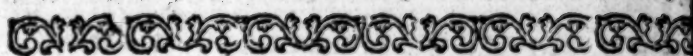
Honour of *Him*, who, though He *was* in the Form of G O D, and thought it not Robbery to be equal with G O D, for me and my Salvation, made himself of no Reputation, and took upon Him the Form of a Servant, and humbled himself unto Death, even the Death of the Cross?—Is it my principal Concern, my Labour and my Prayers, as well as my highest Ambition, that in every Thing, both in Life and in Death, in Time and to all Eternity, C H R I S T, who loved me and died for me on Earth, and now lives for me in Heaven, may be magnified by me?

§ 6. *Do I feel ardent Desires after the nearest and fullest Enjoyment of Him in the Heavenly World?—*Could I be contented in no Condition, though the happiest this Earth could yield, to live *always* at this Distance from *Him*?—Will no Enjoyment of *Him here*, though ever so sweet, and though it be infinitely better than any other Enjoyment whatever,

whatever, *fully* satisfy me?—Rather doth every Visit which *He* has condescended to make me in his Ordinances below, every Glimpse I have been indulged with of *Him* in the Sacraments, when I have seen *Him* through those *external Signs*, as *standing behind the Wall*, looking forth at the Windows, and shewing himself through the Lattice, only set my Heart more on fire, and create more ardent Desires for those brighter Visions of *His Face*, those fuller Discoveries of *His Love*, that intimate, uninterrupted, and everlasting Enjoyment of *Him*, which is to be had within the Vail?—Does the pleasing Prospect of a Happiness *so great* raise my Heart above all the tempting Scenes of this World, exercise my frequent and most delightful Meditations, and create a Joy in my Breast, which is often *unspeakable and full of Glory*?

Now let me, O my Soul, upon this
fresh

fresh Mark of Salvation, ask thee again this important Question, What sayest thou? Let me charge thee to be faithful, and endeavour to draw a just Conclusion. And do I love CHRIST?—Yes, O my Soul, if I know any Thing I must know this, that JESUS is, *precious*, precious in every Character, in every View; more precious than thousands of Gold and Silver, and all that is counted dear by Men in general; so precious, that I hope I have parted with every Sin, even that which so often besets me, every Thing that stands in Competition with CHRIST, and lays Claim to my Heart, and have welcomed the LORD JESUS to my Soul. Nay, had I ten thousand Souls, I think,—if I mistake not, I am sure, I would commit them all to his Care, and devote them all to his Service, to honour him here in Life, and to love and praise him for ever. Bless GOD then, and rejoice.



The fourth Scripture Mark of Salvation

ROM. viii. 14.

FOR as many as are led by the SPIRIT of GOD, they are the Sons of GOD.

Q. IV. *Am I led by the SPIRIT of GOD?*

§ 1. *Am I led to an humbling Sight of myself, and to walk humbly with GOD? Am I led to see my Meanness and Dependence as a Creature?—Led to see that I am brought out of nothing into Existence by GOD, and am supported every Moment of my Existence by Him that in Him I live, and move, and have my Being?—Am I led to see I owe all I am and have, to the mere Goodness and Mercy of GOD, and hold it entirely at his sovereign Will and Pleasure?—Am I led humbly to write a*

the Foot of all my Enjoyments, *What*
have I that I have not received?—Led
 to acknowledge with humble Gratitude,
 that in every Instance I am superior to,
 or better than others it is *G O D* who
makes me to differ?—Am I led to see
 my *Vileness and Unworthiness as a Sin-*
ner?—Led to see the universal Depra-
 vity of my Heart, and the innume-
 rable Transgressions of my Life?—Led
 to see the Sins that cleave to, and pol-
 lute my *best* Tempers, and my *holiest*
 Duties?—Am I led to see, that if a
 righteous *G O D* were to mark my Ini-
 quities, even the Iniquities of the *best*
 Day I ever lived, the *best* Duty I ever
 performed, I must unavoidably pe-
 nish?—Under these Views of myself,
 am I led to walk humbly with *G O D*?—
 Seeing I deserve nothing, have for-
 gotten every Thing by my Sins, am I
 to look for all from *G O D* in a
 Way of mere Mercy and Grace?—See-
 ing myself not worthy of the least of all

the Mercies of G O D, am I led to be exceeding thankful for every Crumb He bestows upon me?—Convinced I have by my Sins deserved to be forever miserable, am I led to be patient and resigned under every Affliction it pleases G O D to exercise me with?—Sensible of my own Weakness and Insufficiency for any Thing that is spiritually good, am I led continually to seek and depend upon the Grace of G O D; and when any Good is done by me, am I led to say with humble Thankfulness, Not I, but the Grace of G O D; which was with me?—And fully persuaded, when I have done my best, I have nothing to boast of, but much to be humbled for, as a sinful and unprofitable Creature, am I led to depend purely upon the Mercy of our LORD JESUS CHRIST for eternal Life?

§ 2. *Am I led to the LORD JESUS CHRIST?—Led to Him as*

as the one Mediator between GOD and Men?—Led to Him as the *Way, the Truth and the Life*, the only Way by which I can attain to the Knowledge and Likeness, the Love and Enjoyment of the Blessed GOD?—Am I led to submit to *His Teaching*, as my *unerring Prophet*, and to embrace, with the greatest Readiness and fullest Assent of Soul, all *His Doctrines*, however mysterious to Reason, as well as to consent cheerfully, and with my whole Heart, to all *His Precepts*, however contrary any of them may be to Flesh and Blood?—Am I led to repose all the Hope and Confidence of my Soul in *His Atonement, Obedience and Intercession*, as my holy and ever-acceptable *High-Priest*?—Am I led to yield a most ready, willing and universal Subjection to *His Government*, as my exalted *Sovereign and rightful LORD*?—Am I led to look to Him as the great *Head* of divine Influences,

from whose *Fulness*, as the ever-flowing, over-flowing Fountain of all Grace, I most thankfully receive all my Supplies in my spiritual Life?—Am I led to view *Him* as my perfect *Pattern*?—Is *His* lovely *Example* always before my Eyes, and does it both charm my Heart, and direct my Steps?—Is it my daily Study, Labour, and Prayer, to copy *His* amiable Tempers and heavenly Conversation; my greatest Joy and Delight to follow *His* Steps, and to walk even as He also walked?—Am I led to maintain daily and delightful Communion and Intercourse with *Him*, daily committing my Soul into *His* Hands, consecrating it to *His* Service, and breathing it out to *Him* in humble Love, and Prayer, and Praise?

§ 3. Am I led to the Blessed GOD?—Led to *Him* as the Source of my Being and Happiness, in whose Favour is my Life, and whose Loving-kindness is better than Life?—Am I led to seek *His* Fa-

your in CHRIST with my whole
 Heart; led to cry out with Intense-
 ness and Ardour of Soul, LORD, *lift*
up the Light of thy reconciled Counte-
nance upon me?—Am I led to GOD
 as an *bumble Penitent?*—Do I come be-
 fore *Him*, confessing and lamenting my
 Sins, *abhorring myself, and repenting in*
Dust and Ashes?—Am I led to con-
 demn myself in *His* Presence, and to
 acknowledge *He* would be righteous,
 and even glorify *His* Justice in my
 eternal Condemnation?—Am I led
 however to hope in *His* Mercy through
 CHRIST, and thankfully and joy-
 fully to submit to the Way of Pardon
 and Acceptance with *Him*, which *He*
 proposes in the Gospel of *His dear*
Son?—Am I led to lay hold of the Co-
 venant of Grace, and do I take GOD
 in CHRIST as the only and supreme
 Blessedness of my Soul, my all-suffici-
 ent and everlasting Portion?—Am I
 led to take *Him* as my LORD, as
 well

well as Portion, and to give up myself sincerely and entirely to him?--- Convinced of *His* Right to all I am and have, and grieved at the Heart, that I have so ungratefully and wickedly alienated from *Him* what is so *entirely His* own; am I led to devote and dedicate my whole Self, and all I enjoy, to *His* Service and Glory, desiring *His* gracious Acceptance of the Surrender, and ambitious of nothing more than to be *His*, and *to glorify* GOD *with my Body and Spirit*, with all my Powers and Capacities, *which are His*?--- Am I led to maintain and cherish in my Heart a supreme Love and Veneration for *Him* as the greatest and best of Beings;—an ardent Desire after *Him*, as my only and all-satisfying Portion;—and a cordial Gratitude towards *Him*, as my supreme Benefactor, to whom I am obliged for my Being, and every Blessing of it?--- Am I led to live under a continual Sense of

His

His Presence ; and is that Presence at once the Delight and Awe of my Heart ?—Am I led to frequent and delightful Meditation on *Him* ;—to study *His Word* ;—to pour out my Prayers and Praises at *His Footstool* ;—to trust chearfully *His Providence* ;—to believe firmly *His Promises* ;—to be devoted to *His Fear* ;—to be resigned to *His Will* ;—to do all to *His Glory* ;—to labour, long, and pray for growing Conformity to *Him* here, and for the perfect Likeness and everlasting Enjoyment of *Him* in Heaven ?

§ 4. *Am I led to maintain suitable Regards to the blessed SPIRIT* ?—Am I led to love and honour *Him*, as the great Author of divine Light and Life, Grace and Comfort ?—Am I led exceedingly to prize, and most gratefully to acknowledge *His* illuminating and sanctifying, *His* quickning and comforting Influences ?—Am I led to maintain a deep and humble Sense of my continual

continual Dependence upon *His* divine Agency?---Led earnestly to seek *His* gracious and powerful Influences, to fit me for every Duty, to cherish every Grace and Virtue in my Heart, to strengthen me under every Trial, and to render me superior to every Temptation and every Corruption?---Do I give up myself sincerely and entirely to *His* gracious and heavenly Conduct, watchful of, and thankful for, all *His* holy Motions, and desirous to yield myself to them, desirous that I may be led on by *Him* from one Degree of Faith, and Love, and Zeal, and Holiness, to *another*, till I *appear* perfect before GOD in *Zion*?---Do I earnestly desire and most joyfully welcome *His* continual Residence in my Heart, consecrating it by *His* Presence as the *Temple of GOD*?---And am I careful to abstain from those Sins, which tend to grieve *Him*, and provoke *Him* to depart from me, dreading such an Event as the greatest

greatest Misery that could befall my Soul?---Am I led to admire and adore the Sovereignty and Freeness, the Riches and Efficacy of *His* Grace towards me, and with the greatest Thankfulness and Pleasure to ascribe all the Praise and Glory of whatever Good is in me, or done by me, to *His* powerful and gracious Operations alone?

§ 5. *Am I led to the Means of Grace?---Are Divine Ordinances* prized and valued by me as the *choicest Privileges*, rather than painful Duties?---Instead of being tempted to slight and neglect them, do I most willingly, joyfully, and thankfully embrace every Opportunity of attending them, and grieve for it, as a great Loss to my Soul, when I am by any Circumstance deprived of those precious Seasons?---Do I attend them not more from the Command of GOD, which I could wish to be *dispensed with*, than from such a Love and Desire to them, as *the new-born Babe desires the Milk?*

Milk ?---Am I led to them as the sweet
 and delightful Channels through which
 G O D communicates *His* Grace to me,
 and I enjoy Communion with *Him* ?---
 Do I seek *His* Presence in them, seek
 Edification and Growth under them ;
 and can I not be contented with mere
bodily Exercise, but lament that Duty
 and Ordinance as lost, in which G O D
 is not enjoyed, and Grace exercised ?---
 Do I at Times sweetly experience in
 them a holy Nearness to G O D, and
 gracious Communications of Light,
 Life, Love and Joy from *Him* ?---Are
 such Seasons exceeding sweet, and is
 one Hour thus enjoyed *better than a*
thousand ?---Are none of all the En-
 tertainments of Sense to be compared
 with *one* of those divine and spiritual
 Repasts ?---Is Heaven on the Wing of
 these golden Moments, and is it my
 only Grief that they are so soon over
 and gone ?---Could I be glad to lie
down in these green Pastures, and beside
these

these still Waters; and have nothing to do with this World more, either with its Business, or with its Employments?—And when I am obliged to quit those delightful Seasons, and to intermit for a while those precious Duties, in which so much of Heaven and G O D of is enjoyed, to attend the necessary Engagements of Life, is it my greatest Joy to think of spending an Eternity *thus*, and am I longing to enter upon it?—Unwilling and loth to come from the Closet, from the House, and from the Table of the L O R D, which has been as a *Mount of Transfiguration*, a Place of divine Manifestations and Enjoyments, and go forth again into the World, do I wish for the Approach of that happy Period, when I shall go up to those *Mountains of Spices*, to come down no more, and shall be fixed *as a Pillar in the Temple of my G O D*, and go no more out?

§ 6. *Am I led to behold Sin with the greatest Abhorrence?*—Do I behold it

with an Abhorrence *far greater* than the Delight which I once took in it, when my Heart and my Life were led captive by it?—Do I now abhor myself on the account of it, and does it grieve me to the Heart to reflect how much and how long I was under the cursed Power of it?—Is it the Object of my Abhorrence, not *merely* on account of its dreadful Consequence, to myself, in the Shame, Guilt and Misery it has brought upon my own Soul;—but am I chiefly led to hate it on account of its Deformity, Baseness and Malignity;—as committed against a GOD of infinite *Love* and *Goodness*, to whom I owe my very Being, and all the unnumbered Blessings of it, and whose Laws are all *holy, just, and good*;—as committed against a *bleeding* and *dying* JESUS, and as the procuring Cause of all *His* Groans and Tears, *His* bitter Pains and Sufferings?—Does this Abhorrence of *Sin* engage me to a steady and

and vigorous, a constant and universal *War* with it?—Is no *Sin*, no not the *least* allowed and indulged by me; but am I led sincerely to hate, watch, strive, and pray against *All Sin*, and more especially *that Sin which does most easily beset me*?—Does every Degree of Victory over it give me the greatest Pleasure, and excite the greatest Thankfulness; and while I carry the Remainders of *Sin* about me, do I groan under it as my greatest Burden, sigh after a complete Deliverance as the greatest Mercy, and rejoice in the Hope of it through JESUS CHRIST?

§ 7. *Am I led to love and delight in Holiness*?—Do I see *Holiness* to be the Health and Beauty, the Perfection and Felicity of my Soul?—Do I see an inexpressible Glory in a *holy* GOD, a *holy* JESUS, a *holy* Bible, and a *holy* Life?—Had I infinitely rather be the poorest and most afflicted *Saint*, than the richest and most prosperous *Sin-*

ner?—Is *Holiness* the great Object of
 my Aim, my Labour and my Prayer?—
 Am I more earnest with GOD for *sanc-*
tifying Grace, than for any temporal
 Mercy, and more joyful and thankful
 to find I grow in *Grace*, than that I
 increase in my worldly Substance?—
 Do I attend on divine Ordinances to
 improve me in *Holiness*, and do I sin-
 cerely desire every Providence may be
 sanctified to the same *End*?—And can
 I welcome those Afflictions which my
Heavenly Father sends, that make me
 more *Partaker of his Holiness*?—Am I
 thankful above all Things for the least
 Degree of *Holiness*, and do I rejoice in it
 as my *begun* Happiness; yet, not con-
 tented with the greatest present Attain-
 ments, is my Soul enlarged, and does it
 long for nothing short of *being filled with*
All the Fulness of GOD?—Do I la-
 ment more the Imperfection of my
 Graces, than all the Troubles of Life;
 and long more for *Heaven*, as a *State of*
perfect

perfect and everlasting *Holiness*, than of Freedom from Pain and Trouble?—Is *this* the *Heaven* I long for, to behold the Face of *G O D* in *Righteousness*; and shall I then *be satisfied*, and not till then, when *I awake* with *His complete Likeness*.

§ 8. *Am I led to an unfeigned and universal Love and Benevolence?*—Is my Heart freed from those disquieting, as well as deformed Passions, Malice, Hatred and Envy? and is it full of sweet, kind, and tender Affections?—Am I led to breathe forth my warmest Wishes and Prayers for the Prosperity of others, and do I feel a Joy in the Sight of their Prosperity?—Am I led tenderly to sympathize with those who are in Affliction, and does it give me the most sensible Pleasure to alleviate their Burdens, or rather to be the *Instrument* of lightening them, and do I desire from my Heart to adore the divine Goodness to me in the Opportunity?—

Is my Love diffused to all Mankind? not confined to one Sect or Party, to one People or Kingdom, but spread wide as the whole World; wishing the temporal and everlasting Happiness of *All*, and springing forward with the greatest Delight to promote the bodily or spiritual Welfare of *any* Fellow-creature, *without respect of Persons*?—Is my Heart often meditating benevolent Schemes, often *devising liberal Things*; and is it Matter of the greatest Joy and Thankfulness, when I can accomplish them?—Am I ambitious of no greater Glory, do I seek no greater Pleasure, in Life, than in *doing Good*?—And is this in my Esteem the greatest Pleasure, which the Possession of *Riches* or *any other Talents* can afford, that it renders me capable of being a *greater Blessing*, and doing more *extensive Good* to others?—Is it not in the Power of Malice itself to turn away my *Love*, but am I led to love my very *Enemies*?—Can I overlook their

their Injuries; or, if too great to be overlooked, can I forgive them, *heartily* forgive them, and design no other Revenge upon them, than to *overcome their Evil with Good*; and to constrain them, if possible, to a better Temper, by seeking every Opportunity to do them Service?—Is that sacred Precept so strange, so hard to corrupt Nature, *If thine Enemy hunger feed him, if he thirst give him Drink*, wrought by the *Blessed SPIRIT* into my very Heart; and am I led by *Him*, the *SPIRIT* of Love, sweetly and readily to conform to it as Occasion offers, and thus prove myself to be the *Child of my Father which is in Heaven*, who is *kind unto the Unthankful and to the Evil*?—

§ 9. *Am I led to Heaven?*—Am I led to such believing Views of the Glory and Happiness of the *Heavenly World*, as to beget in my Heart the highest Esteem of it, the most ardent Desires after it, and the greatest Soli-

citude and Concern to obtain it?—Am I
 led to G O D with the most incessant
 Prayers, the most ardent Cries, that *He*
 would prepare me for *Heaven*, and bring
 me to it?—And am I importunate with
Him in this Matter from Day to Day,
 nor can I let *Him* go, nor can I be easy
 in myself, without having some humble
 Hope of *Heaven*, and feeling some De-
 gree of Meetness for it?—Am I led to
 the greatest Seriousness, Diligence and
 Zeal in seeking *Heaven*, and do I think
 no Labour too much, no Pains too great,
 in order to obtain it?—Am I led to
 look upon all the Splendor and Glory,
 all the Pleasures and Enjoyments of this
 World, as not worthy a single Thought
 or Wish, when compared with *Heaven*;
 and could I willingly renounce my *All*
 below, to be assured of my Interest in
 the Joys above?—Am I led to consider
 the Happiness of *Heaven*, as consisting
 in the Knowledge and Likeness, in the
 Love and Enjoyment of the *Blessed* GOD;
 and

and in this View of it, does it appear most amiable and delightful to me, and do I most ardently aspire to it, most earnestly wish to be made Partaker of it?—Am I led to fix all my Hopes and Expectations of *Heaven* upon the divine Promises, and am I by these Promises endeavouring daily to *cleanse myself from all Filthiness of the Flesh and Spirit, and to perfect Holiness in the Fear of G O D*?—Am I led to delight in the *Work and Business of Heaven*, in the holy Contemplation of G O D, and in Meditation on the Grace and Glories of the *Blessed REDEEMER*; and are Approaches to and Converse with G O D through C H R I S T, in the Duties of religious Worship, esteemed by me as the sweetest Pleasures I know?—Am I led to exercise the greatest Care and Watchfulness, *lest a Promise being left me of Heaven and eternal Life, I should at last come short of it*, through a Heart of Unbelief, and
a pre-

a prevailing Love to this World?—Do I feel no Fear, do I dread no Evil, so great as this; and is it my daily Prayer to G O D, that of *His* infinite Mercy *He* would prevent it?—Am I led at Times to some humble Hope of *Heaven*, and to enjoy some sweet Foretaste of it; and does this lift me above every Thing of this World, inspire me with the greatest Joy, and make me forget all my Troubles by the Way?—In those happy Moments, am I ready to spread my joyful Wings, and long to take my heavenly Flight; nor is there any one Enjoyment on Earth, for the Sake of which I could desire a longer Stay here?—Am I led only to expect *Heaven* in the Way of *Holiness* and *Obedience*, and yet not in the least to hope for it *for the Sake* of my *Holiness* and *Obedience*, being sensible the *Strictest* is deficient, and the *Best* is polluted?—When I have done all, am I led to expect, and made willing to receive *Eternal Life as the Gift of*
G O D,

GOD, through JESUS CHRIST
our LORD?—As the Hands of *Free*
Grace do I hope and desire to receive my
Crown, and at the Feet of *that Grace* to
 cast it in humble and everlasting Thank-
 fulness?

Are these the *Marks of Salvation*?—
 Are they not the Imaginations of Men,
 but what GOD has laid down as [the
genuine Characters of his People?—If
 then I have been enabled to *believe* on
 the LORD JESUS CHRIST;
 if I have received him in all the Cha-
 racters in which he is represented in the
 Gospel; if I indeed *love* him, and am
led by his *Spirit*, I may then comfortably
 conclude that I belong to his Family;
 that I was *given to him* by the FA-
 THER, *purchased* by the Blood of
 the SON, and am *now* under the
real sanctifying Influences of the] SPI-
 RIT, that I may be fitted for the En-
 joyment of GOD in Heaven. And
 may I draw this Conclusion?—*Why art*
thou

*thou cast down, O my Soul, and why art
 thou disquieted within me?* Lift up thy
 Head and see, Salvation is drawing
 near. What is the Consequence of Faith
 but Salvation; a complete, and everlasting
 Salvation? They are CHRIST's
 own Words, the Words of Him who
 cannot lie, *He that believeth shall be saved,*
 Mark xvi. 16.—See, my Soul, thou art
 a Son, a Child of GOD, This, this is
 the distinguishing Honour, which he
 has put upon all who have received
 CHRIST, and are led by his
 SPIRIT. And has GOD put this
 Mark and Distinction upon me; a Crea-
 ture in every View so unworthy of his
 Notice? How rich, how amazing the
 Grace! What Matter of Rejoicing! A
 Son of GOD! Let me dwell upon the
 Sound! What Honour, what Hap-
 piness can be greater! If I am a Child
 of GOD, I shall be the constant
 Care of his Providence here, shall have
 every Want supplied, and be safe living
 and

and dying : And what shall I be *here-*
after, when I come to receive a *Child's*
Portion ! Look forward, O my Soul ;
 see the delightful Moment, when thou
 shalt hear the Chariot Wheels of thy
 L O R D *stop* at the Door ; when thou
 shalt wing thy Way to the *New Jeru-*
salem, the City of G O D above, and
 there join the Church triumphant in
 every exulted Hosannah : Look still
 forward to the Resurrection Morning,
 when this Body shall be raised and
fashioned like unto C H R I S T's *most glo-*
rious Body ; when Body and Soul shall
 be reunited, be arrayed in all the Gar-
 ments of Salvation, and appear in all the
Splendor and *Magnificence* of a *Child* of
 G O D. Sure, L O R D, this is enough.
 I can now no longer murmur under the
 Dispensations of thy Providence ; now
 no longer envy the Prosperity of the
 Wicked, or think Religion vain. Do
 with me as thou pleasest. *Afflictions,*
Reproaches, Persecutions, whatever may

be for *thy* Glory, I would submit to with the utmost Chearfulness. I would not seek my own Peace, but in Connection with the Glory of my Heavenly FATHER. LORD, give me more of a *Child-like Temper*, that I may honour thee more living and dying.—*Do I not only love CHRIST, but does he love me?* Has he graciously condescended to give this happy Information, and to speak in this affectionate Language*? Oh, what is it to be a Christian! Time, and Eternity too, must be employed in admiring the Riches of *Sovereign Grace*, and *praising* GOD and the LAMB.

Thus may I make this Use of the Discovery GOD has made to my Soul of my being interested in and united to Him. May I be kept from spiritual Pride, and grow more in Humility and Admiration; that the clearer my Evidences are of a Title to a better World, the more may I not only *rejoice*, but improve this happy Circum-

* Prov. viii, 17.

Circumstance, to *promote the Glory*, of
 G O D, and to stir me up to a greater
Activity and Diligence in every Part of his
 Service ; longing, ardently longing for
 that World, where I shall *love Him best*,
 and be *for ever like Him*. To this I would
 set my *heart* A M E N.

24 OC 62

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